successive view of itself and its experiences. If real existence is a temporal eternity, then the mind has not the knowledge of real being: for even its own past it loses in the vague of oblivion except for the little that memory holds; it has no possession of its future which is withheld from it in a great blank of ignorance; it has only a knowledge of its present changing from moment to moment in a helpless succession of names, forms, happenings, the march or flux of a cosmic kinesis which is too vast for its control or its comprehension. On the other hand, if real existence is a time-transcending eternity, the mind is still more ignorant of it; for it only knows the little of it that it can itself seize from moment to moment by fragmentary experience of its surface self-manifestation in Time and Space.

If, then, mind is. all or if the apparent mind in us is the index of the nature of our being, we can never be anything more than an Ignorance fleeting through Time and catching at knowledge in a most scanty and fragmentary fashion. **But** if there is a power of self-knowledge beyond mind which is timeless in essence and can look on Time, perhaps with a simultaneous all-relating view of past, present and future, but in any case as a

circumstance of
its own timeless being, then we have two
powers
of consciousness. Knowledge and
Ignorance, the
Vedantic Vidya and Avidya. These two
must be,
then, either different and unconnected
powers,
separately born as well as diverse in
their action,
separately self-existent in an eternal
dualism, or else,.